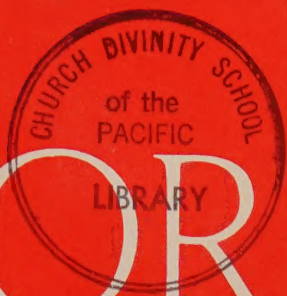


THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



APRIL, 1956

and HOMILETIC REVIEW

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A Journal of Practical Church Methods

GROWING OLD

Concentrate on living, forget about getting old.

A recent letter from a teen-ager says in part, "Mother is afraid of growing older and I am afraid I will not grow old soon enough."

This just goes to show how people are harassed by age consciousness. Many people worry as they approach middle age and are apt to be apologetic about their ages from middle age on.

Whenever we meet a person who never mentions age simply because he never thinks about it, that individual seems youthful. If we all could forget about age and just concentrate on life I think we would all be healthier, happier, and better looking.

Then think of all the teen-agers who are so impatient to grow up, to look grown-up and to make their own decisions. This impatience to make their own decisions is natural but it leads to a lot of turmoil between children and parents. This is too bad because it spoils so much fun they could have together.

Be patient about growing up. Enjoy the teen-age years and do not make them hectic by pulling at the leash. Soon enough you will have all the adult responsibilities you could ever hope for and you will look back on these

(See Page 114)

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MONUMENTAL LIVING

RICHARD BRAUNSTEIN

IF YOU are seeking his monument look about you" is Sir Christopher Wren's epitaph in St. Paul's cathedral in London. On the other hand there are scores of men and women who have left no inspiration or impetus for a monument or memorial. Of many it may be said, "Died at 30--- Buried at 60."

In a town in Connecticut, in a rural cemetery we find, on one stone, these words: "Sacred to the memory of---- Who was a Valuable Ornament of the Congregational Church for Forty Years." The tribute no doubt is an expression straight from the heart, but is at the same time a matter of unfortunate phrasing.

Living people build their monuments as they go. Ralph Emerson said, "Institutions are the lengthened shadows of men! When we think of some of the regnant movements and helpful organizations which have blessed mankind, we at once think of the men and women who gave them impetus and momentum by making certain convictions and ideologies reproductive and operative in their own lives." They are "Gone but not forgotten!" We are told, "Dead men tell no tales." This is a misnomer. Dead men--and women--are most voluble and eloquent.

"They brought forth the sick unto the streets and laid them on beds and couches that at least the shadow of Peter passing by might overshadow some of them." Christianity--the lengthened shadows of Jesus Christ and His followers throughout the centuries!

We all leave some kind of monument! Shakespears said, "The evil men do lives after them and the good is oft in-

terred with their bones." Not to endeavor to improve on the Bard of Avon, let history and experience confirm the fact that there is an immortality both of the good and the bad.

One might also say that the "good intentions of men" live after them. Two epitaphs suggest themselves. One is "He did well." The other is "He meant well." The first is given without mental reserve. The second leaves one with the suspicion that history wants to be kind but will make no unnecessary admissions.

Speaking of monuments, no matter what kind of a shaft may be placed over the grave of the late Cass Gilbert, there is always the Woolworth Building in New York City. He was its designer. The Times characterizes the man editorially "First dreamer of the beauty which is the New York Skyline." The comment continues:---

"But it was Cass Gilbert who in mellow age contributed the remarkable grace and beauty of line to the new G. Washington Bridge across the Hudson River. This prodigious man has seeded the nation with architecture which influenced the culture of the pioneer crudeness of America with a flame of beauty."

It will be difficult to find a minister of the Gospel anywhere, who cannot recall a member here or there, who has not left a legacy of beneficence and inspiration in the spiritual and physical world. They are the products of our prayers and sermons. The presence and labors of the Christian Church are justified by the right kinds of people building a right kind of a world.

EVERY DAY IS MOTHER'S DAY

C. IRVING BENSON

MOTHER'S DAY has now become a national and international festival, celebrated by gifts, and the wearing of a flower.

For mothers, grandmothers and maiden aunts may the good Lord be praised! Not only women who have borne children have the mother spirit.

One of the noblest mothers I have ever known had no children of her own, and yet through the years she brought up eight children, all of whom will tomorrow burn the incense of gratitude on the altar of their hearts to her lovely and lively memory.

Every day is Mother's Day to those whose mothers loved us with an intelligent love and taught us the satisfactions of duty and those disciplines without which there is no real enjoyment of life.

Take it all for all, motherhood is the hardest vocation in the world, and any woman who makes a success of it deserves the gratitude of her family and the honor of the community.

Mother's Day must be saved from commercial exploitation and redeemed from shallow sentimentality. Many Mother's Day sermons suggest that all mothers are sweet, sad, elderly ladies. All sensible people know that there are good, bad and silly mothers.

I sometimes ask whether, with the best intentions in the world, there is emerging a generation of cannibal children who devour the energy, resilience and self-confidence of their mothers.

Parents who let their children become cannibals, eating alive the vitality and happiness of their elders, are preparing a grim future of mutual reproach and misery for both generations.

There is a maternal unselfishness that creates selfishness.

I read a letter in an English paper signed by "A Horrified Daughter" in which she related a recent experience.

It became necessary to take her mother to see a medical man — who told her bluntly that starvation was the cause of all the trouble. Starvation! Yes, and he meant it, too.

"Go home and watch," he advised the daughter and she took his advice. She found that a system of profound unfairness was being shamelessly accepted by all the family. The best at every meal was dealt to them. Mother helped herself last. The last remnant was hers. It was the same with everything they ate and not one of them had noticed it.

This horrified daughter concluded: "Now that my eyes are opened, I could multiply instances like these, and am determined to put my foot down and stop it. We daughters do not want the wing of chicken. Mother must be taught that unselfishness breeds nothing but selfishness and that's that."

I doubt if she will succeed in teaching her mother, but it is worth trying.

It is not fair to children for mothers to make martyrs of themselves.

The mother who serves and sacrifices for her children but does not train them, so that they grow up as young pagans, is doing them and the community a serious disservice. Children need the right vitamins in their spiritual training as much as in their diet.

There are mothers without moral seriousness. They have a superficial affectionateness but do not teach their children the principles which enable them to know where to draw the line.

What needs to be said on Mother's Day is that in spite of all the social, scientific and psychological changes of our time the value of patient, intelligent, sympathetic motherly devotion has still the same power as ever it had.

—Melbourne, Australia

GROWING OLD

(From Contents Page)

carefree years wistfully at times. The best rule for vibrant living is to live fully in every period of life. Every age period has its advantages and special pleasures.

..Extracts from comments on "aging" by Josephine Lowman, *Courier-Express*, Buffalo.

Paul's Social Message

J. E. JONES

THE social order in which Paul lived was vastly different from ours, but in his letters we find much that can be applied to the situation in which we find ourselves, and in this discussion, we will limit ourselves to his teachings relative to four social problems that are critical issues today.

Racial And Class Barriers

Paul's ideals are stated in no uncertain terms in many of his writings, but Gal. 5:28 expresses his feelings as effectively as any other of his writings. He states, "There is neither male nor female; for ye are all one in Christ Jesus."

Paul is reminding us that in Christ there are no racial, nationalistic, or other boundaries, which is the logical development of Jesus' message concerning the Fatherhood of God. Paul, and not Jesus, was the one who came into ready conflict with the racial exclusiveness of the Jews. He was the one who fought the battle to its successful conclusion, and because of his ideal he won the undying hatred of the Jews. All during his ministry he labored to hold together in one church both the Jew and the Gentiles. The offerings which he inspired in the churches of Macedonia and Achaia were part of an effort to bind the church at Jerusalem and those of the Gentiles into a closer fellowship.

In a society in which slavery was more than common, he dared to tell both masters and slaves that they must realize in Christ a common Brotherhood for Him there are no bonds of race or social class. "There is no respect of person with God." Rom. 2:11.

In a day when women were looked upon as slaves of men and were treated in many cases worse than slaves, Paul's statement, "There is neither male nor female, for ye are all one in Christ," was revolutionary. Discussing this, Dr. Rolston said, "No one can measure

Goodstock, Ill.

the effect of this principle of Paul's on the emancipation of woman. It has presented women as standing before God on an equality with man. It has demanded that there should be realized on earth a society in which every woman received her rights as an immortal soul with an eternal destiny."

The Government

In writing to the young preacher, Titus, Paul advises him to "Put them, (the Christians) in mind to be subject to principalities and powers, to obey magistrates. In the 13th chapter of the letter to the Roman Church, he said, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." In this same chapter he also instructs them to "render therefore to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor." Knowing Paul and his life, we know he did not mean that our obedience should be a blind obedience, but one in which we as Christians take active, intelligent interest in government, seeking at all times to make our nation and world conform to the Christian ideal.

Paul did not speak alone to the governed but also to those who govern. To them he said, "Masters, (rulers) give unto your servants (subjects) that which is just and equal; knowing that you also have a master in heaven." In viewing the total responsibility, Paul laid much emphasis upon the responsibility of the rulers to be fair and Christian in all matters.

The Economic Problem

Paul was a worker, a tentmaker by trade, and we know how he supported much of his missionary efforts by the work of his own hands. In writing to the Church at Thessalonica he strongly recommends work "that ye may have lack of nothing." In his second letter to them he threatens all those who will not work to starvation by saying that if anyone would not work, neither should he eat. (1 Thess. 3:10) Perhaps Paul was urging work because he knew the dangers of idleness, for as we know unemployment breeds laziness, dishonesty and other crimes. Paul was anxious that a Christian.

(See page 138)

The Editor's Columns



FBI CHIEF CONDEMNS ILL-ADVISED PAROLE OF HARDENED CRIMINALS

J. Edgar Hoover, FBI-Director, addressing a gathering of parole officials in Washington, April 10, 1956, told them bluntly they are turning loose too many prisoners who should be kept behind bars, and coupled this with comment on judges who "coddle hardened criminals and at authorities who run country-club prisons."

In addressing more than 600-parole officials, meeting in Washington, Mr. Hoover said "That errors have been made in selection of persons to benefit from parole is a proven fact and a matter of grave concern."

The FBI-Director emphasized that "no one us helped by fuzzy and shallow thinking which contributes to maudlin sentimentality."

In reference to the Brinks' robbery, he said, "We frequently hear about the plight of some criminal, but little or nothing about his victims or the anguish and disgrace he has brought to his own loved ones."

As an example of his feelings on ill-advised parole and probation, Mr. Hoover said that members of the 11-man gang alleged to have carried out the Boston-Brinks' robbery, received 20 paroles and 17 probations, plus one deportation pardon.

Mr. Hoover gave numerous other examples of "fiendish" crimes traced to paroled prisoners, or on probation. He emphasized that he was not attacking the "principle" of probation and parole, but was criticizing the way those principles are sometimes applied.

In referring to "increasing crimes by Repeaters," he said, "In some areas, probation and parole are not worthy of the name!" In other cases, he said,

"parole-supervision often is a farce."

"If I can judge from the reports which come to me daily from every section of the country," he added, "there is a growing concern among law-enforcement officials over increasing crimes by repeaters, and those who have been improperly selected as beneficiaries of parole, probation and other forms of clemency."

"Parole upon parole and probation upon probation for those who have not reformed are unreasonable and unjustified. I appreciate the fact that for every flagrant mistake in parole and probation there are scores of cases reflecting dynamic reformation and rehabilitation."

"What I am saying is not that parole and probation alone—but that ill-advised parole and probation reflect adversely on those methods of protecting society. It is the old case of one rotten apple tainting the whole barrel."

--International News Service.

BE OF GOOD COURAGE

Those whose ideas were destined to bring about momentous changes in world patterns have seldom realized the hidden power in the thoughts they released.

The beat of a drum, the flutter of a flag, the simple testimony of a converted drunkard—who could have dared to hope that these would be challenges to a world somewhat complacently accepting as inevitable the deplorable living conditions of the poor, and the chill, ever-widening gulf between them, their families and the church? Yet, William Booth lived to see a world-wide organization, dedicated to the "amelioration of the masses," rise upon these apparently frail foundations. In later years, wherever he went laughing, praising hosts—black, white and yellow—acclaimed him as the one who had trans-

formed their hearts and homes and brought them out of darkness into the light of God.

Herein lies the value of the home. Though its atmosphere, from which day by day ineffaceable patterns are being evolved, may be taken as a matter of course by the parents, all the time the manners, the culture, the religion, the principles of the home are becoming a part of both the inner and outer life of each child. In turn he passes on what he has absorbed and thus the influences which had their beginnings in the invisible realm of the spirit, reach out beyond the walls of the home into the school, the community and even over seas and continents to far lands.

—BARBARA SCHUDI BROADWOOD
in "War Cry"

CHOOSE YOUR CATEGORY

A PROFESSOR in one of our colleges confesses uneasiness about our modern system of electives. Especially the extent to which this system sometimes prevails.

There must be a natural grouping of studies and some freedom of choice. Nevertheless, when one goes through school or college constantly choosing that which is easy and pleasant and rejecting the distasteful and difficult, one can hardly call that an adequate preparation for life. As a matter of fact life, itself--is a school. We are never out of the classroom.

The free election of the things that we like and the constant rejection or evasion of things we dislike cannot be the best training for the business of living. It cannot make for efficiency. There are no electives in life after graduation. The choosing of a category that is easy, on a radio quiz program may win us a deep freeze, or a trip to the Orient, or what have you. Life does not hand out its prizes or awards promiscuously. To face reality, the ability to meet issues as they come, is an asset and power in any later career.

In testing gunfire at a military station a target was set up which had an iron disk on one side and a steel disk on the other side. A bullet was fired from a given distance at the steel disk.

It flattened against the target and fell to the ground. The iron face of the target was turned and a bullet of the same caliber was fired from the same distance. This bullet not only passed through the iron disk but penetrated the steel disk as well. It acquired such cohesion and hardness in passing through the one that it gained power to penetrate the other also.

The line of least resistance is not the line of greatest efficiency. When the electric current is passing through the wire, which is a good — or easy — conductor, the current is invisible, But when the current encounters the resistance of the carbon points, it generates such intense heat it becomes luminous and bursts, — into *flame!*

It is conquering resistance that toughens fiber. The way to overcome drudgery in learning and in living is not to evade but face it. To shirk drudgery is to remain a drudge. Our efficiency is always in proportion to the thoroughness of our preparation.

A Catch-as-catch-can selection of school subjects and life interests is dangerous. Michelangelo said, "Trifles make perfection but perfection is no trifle."

Two of the famous battles recorded in the annals of our country are the battles of Lexington and Concord and the battle of Bunker Hill. They were *lost battles*. Nevertheless Boston celebrates them every year, on the date of their anniversaries. They proved that the State of Massachusetts would defend her rights and principles against any odds. *They were moral victories*. But it must be said in all fairness, that both sides won in the measure in which they were prepared. The Americans excelled in marksmanship. They were trained woodsmen. The British excelled in organization, discipline, steadiness.

A poor workman is worth more than a good workman with a bad conscience. A sense of guilt lames more men than overwork. The greatest waste in the world is moral waste. In every contest there are two records. There is the record on the scoreboard and there is the record on the character. Sometimes there is a moral victory. Sometimes there is a physical victory. Or it may be moral

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THE CHURCH AT WORK

PRAYER FOR MEMORIAL DAY

Lord God of Hosts, Who hast cast our lot in pleasant places, we praise Thee for our goodly heritage in the land of the *free* and the home of the brave!

We thank Thee for all those courageous souls who journeyed from afar to dwell here and develop these states, we call our home.

We remember before Thee with deepest gratitude all those, who, when liberty and freedom were threatened, rose to defend and preserve us, a people.

Today we bow our heads and humble our hearts as we recall to mind all those who devotedly gave themselves unto death that we might live. May the memory of the heroic sacrifice continually incite us to seek the welfare of our country and of each other.

We bring before Thy throne, O Lord, the needs of those brave souls, who still suffer from the effects of war's devastation. Grant that in some small way we may show them our affection and our gratitude as we try to lighten their burdens and ease their fears and pain.

Roday we remember the homes from which the light has gone, where there is emptiness and sorrow. We pray thee Lord to assuage the grief and fill the emptiness of heart and home.

Father in Heaven, make us a nation worthy of such great sacrifice!

Keep before our eyes, even in days when darkness surrounds us, the hope that war can be banished from the earth. To this end help us to further all such causes as make for peace and lend them our support. Hasten the day when peace shall cover the earth and fill the hearts of all with joy.

Hear these our prayers in the blessed

name of the Prince of Peace. Amen.

--W. A. Kuntzleman, Bath, Pennsylvania

NATIONAL ASSOCIATION OF EVANGELICALS

Detailed reports of the 14th annual convention held in Cleveland, Ohio, April 10-12, 1956, may be had from -

Rev. George L. Ford, Ex. Dir.
108 North Main St.,
Wheaton, Illinois

SPIRITUAL POWER For YOUR CONGREGATION

Lay-participation in the active Christian Church program is outlined in two guide books, published by Concordia Pub. House, St. Louis --

1. The Pastor's Handbook and Idea Kit, 8½ X 11, 56-pages, \$1.50
2. A Guide to Lay Activity, Handbook, 101-pages, 75¢

These practical guide books, by Dr. C. W. Berner, Faith Lutheran Church, Los Angeles, California, supplied the material for these helpful books, at the request and demand of a large number of pastors and lay-workers, who in their convention heard the author's presentation - "Goals and Guidelines for Lay-Service in the Kingdom." It is not difficult to understand why this essay claimed such enthusiastic reception. It offers a down-to-earth program that gives promise of help in strengthening every Christian congregation. It gives our laymen and women a new view of their position in the Kingdom, and shows all how they may grow spiritually.

NAPKINS, WITH RELIGIOUS MOTIF for SPECIAL OCCASIONS

Napkins, which lend a special and personal note to any occasion--a birthday or wedding, special gatherings of any nature--they come in white with artistic art designs in color, scalloped edge, tissue-soft, full crepe stock. Themes include "Count your Blessings", "Those Whom God Hath Joined Together", and others. Write to Coman Publications, Los Angeles one 27, Calif., telling them where you learned of their Napkin-designs for special occasions.

MINISTRY FOR THE BLIND

Publication services available through Braille Evangel, Inc., Box 6999, Fort Worth one 15, Texas, include--

1. The Braille Evangel
2. The Evangel Musician
3. Las Buenas Nuevas en Braille
4. The Youth Evangel
5. Church Library for the Blind
6. The Holy Bible in Braille

This summer some 300 Christian blind people are scheduled to journey across country to attend a six-day Bible and fellowship conference at Braille Evangel headquarters, opening July 13, Theme: "Christ, Our Foundation." Pastors in all parts of our land are asked to call this to the attention of blind persons. This work is entirely supported by voluntary gifts. Here is opportunity for every one to extend a helping hand to those who lack physical sight.

WHEN JESUS WAS TWELVE

This is the title of a beautifully illustrated, in color, and printed in large type, telling the story of Mary and Joseph, and JESUS, from the journey to Jerusalem, before the Birth, to the time Jesus remained in the Temple talking to the Wise Men. Written by Morella Mensing, and Published by Concordia Pub. House, St. Louis, may be had for 25¢, and will delight both young and mature.

You want to be true, and you are trying to be. Earn these two things: Never be discouraged, because good things get on slowly here, and never fail to do that good which lies next your hand.

--George MacDonald.

A NEW FOLDING CHAIR



American Seating Company Designs
New Space-saving Folding Chair

A folding chair made available by The American Seating Company features comfort, and space-saving, designed for civic, church, and school auditoriums.

Its new design features include a seat which folds independently of the chair, enabling back-to-back spacing of only 30 inches, rather than the 39 inches necessary with conventional folding chairs. Company spokesmen estimate that the new chair will increase auditorium capacity almost one-third.

Spring-arch construction of the upholstered seat, and body-contour styling, promise new "luxury" comfort. All-steel seat frame, and Bonderized dipped, sprayed and baked enameled metal parts ensure durability.

Chairs are locked together in units of two with metal clamps. A handle installed between coupled chairs permits easy folding and handling for quick storage.

As an added feature, American Seating offers its new folding chair in a broad choice of frame colors, and upholstery colors and materials. Back panels are available either plain or fully upholstered.

Other folding chairs in the line have

metal, plywood or padded seats, as the seating situation required.

Accessories for these chairs include comfortable, convenient arm rests, tablet arms, kneelers, cup holders, ash trays, book racks, as well as steel thresholds, and bar clamps for arranging chairs in rows, and trucks for quick, easy storage.

1956 STANDARD PUBLISHING COMPANY CATALOG

Ministers who have not availed themselves of the 117-page Standard 1956 catalog are urged to write for a copy promptly, before making plans for the June to September program. Write direct to Standard Publishing Company, whose address is included in their advertisements.

WARM UP THE HEART Services

Our plan for "Warm Up The Heart" services was patterned after a Methods Item in an earlier issue of *The Expositor*. We introduced the plan to the membership of our Church by sending a "Warm up the Heart" letter to every name on our church role, inviting them to attend a meeting at the church on Monday evening. During the time between the mailing of the invitations and the service, 23-teams visited some 600 members, inviting them to attend, and left a card with a heart as a background for the printed invitation to come to the special service.

Where members were absent from home at the time of the call, the "Heart" card was left at the door, together with a calling card, giving the names of the visitors, representing our Church. We had planned the first meeting for the women-members, and organized the men-membership in the same way, for a special meeting during the week.

Needless to add that the services put new life into our Church, especially the heart-warming lift, we all yearned for.

--A Faithful *Expositor* Reader

DEDICATION SERVICE

The following "Act of Dedication", used in a Connecticut Church, dedicated upon the completion of part of the unit, may appeal to pastors and members, as it did to us--

"Our Father's House; our Children's

Home; a Resting-place for the Stranger on his way; a Temple of Prayer and of Thought, of Music and of Song; for loving Human Fellowship throughout the years."

This "vow of Dedication" was taken by the children at the dedication of the Sunday School chapel:

"In time of great wars our fathers have built in peace this house of prayer. We, their children, pledge to it our honor, and respect. We promise to love it as our parents' gift to us:--its spire lifted up amid the sailing birds and silent air, its songs and music, the light of its windows; and this, the chapel of our Sunday School. As men we will protect it--from all injury as we would our homes, and our city. As women we will keep it fair and beautiful for our children and our children's children. We promise to enter into its services with gladness, to behave in it with reverence and to help fill it with the joyful, friendly spirit of Jesus. We will do our part to make it the best church and Sunday School in all the world. So HELP US, Dear God!"

FACTS

I am about to sing of facts--Ovid.

The great facts are the near ones--Emerson.

In this life we want nothing but facts--Dickens

THE CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

Dr. Nygaard is a Presbyterian minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has given full time to writing and professional fund-raising for churches.

QUESTION: We are wondering just whom we should ask to make pledges to our new educational building. Some of the members of our committee feel that only members should be invited to pledge. Others feel that we should call upon the parents of Sunday School children who are not members of the church. Some feel that we should canvass the merchants. What would you advise?

ANSWER: So far as your particular situation is concerned it is difficult to know all the facets involved, of course, but there are a few basic principles

which would apply.

First of all, unless there are overwhelming reasons why calls should not be made on certain individuals, we advise calling on all non-members parents of church school children and young people. Under no circumstances, however, should the solicitor press for a pledge. The approach that we suggest is something to tell you about the educational building which we propose to erect.

"We realize that you are not members of our church but we felt that you should have an opportunity to contribute to the erection of a building which will benefit our children as well as our own."

Never say, "It is your duty to make a pledge," or "We naturally expect a have an opportunity to contribute to the erection of a building which will benefit our children as well as our own."

Never say, "It is your duty to make a pledge," or "We naturally expect a pledge from you." The whole thing should be placed on the plane of privilege.

Much the same approach should be used for so-called "friends" of a church, the good people who attend occasionally, who ask for the minister's service in time of trouble, people who, having no church home, regard the church which you represent as "their" church.

An altogether different situation is one regarding local merchants. Some merchants actually would appreciate a call. They really enjoy contributing to church building projects, often priding themselves that they have had a hand in many such programs. But these people, it should be remembered, are few and far between. Most merchants feel that they are being sandbagged into giving and resent being singled out for solicitation. It would be unwise to call upon any man who would feel that way about it and certainly if a call is made no merchant should be made to feel that his future trade depends upon his making a pledge.

Altogether different is a local industry or manufacturing establishment. They usually set aside a certain amount of money for the very purpose of giving and are happy to contribute since any local cause which tends to make their

employees' environment better is worthy of their support.

QUESTION: Why do most professional fund-raising organizations insist on evaluating prospects?

ANSWER: They do it because, after all, it is the fairest way of dividing up responsibility for a project, of demonstrating what a fair share in any given program could be, always taking into account, so far as possible, individual responsibilities and capabilities.

(For example: if two couples each have a net income of six thousand dollars but one family is childless while the other has six children the childless couple could naturally give more.)

It should always be explained that an evaluations committee is not omniscient. It does not know all of the factors involved. It merely attempts so far as possible to arrive at a fair share for every family or giving unit in the church.

The figures at which the evaluations committee arrives should thereafter be used merely as suggested goals for family or individual. Never, under any circumstances, should workers say, "You are expected to make a pledge of -- dollars."

The approach should always be something like this, "Mr. Jones, do you suppose that a fair share of our expansion program for your family would be -- dollars. A pledge of that size would mean only -- dollars a week."

For information which will help you in considering or planning your Fund Raising Campaign, fill in the following coupon and mail it to the EXPOSITOR. No obligation.

Dr. Nygaard

The Expositor, East Aurora, New York

Please send me information on your Church Fund Raising Campaigns.

Name _____

Address _____

City or Town _____

Denomination _____ State _____



The Pulpit

+ + +

MARRIAGE

IS SERIOUS BUSINESS

AARON N. MECKEL

SOMETIME ago a young couple came to a minister to talk over plans for marriage. The young bridegroom to be said, "All that we have outside of each other is an automobile. Everything seems so unpredictable that we thought we would see how things went before we invested in any property." As though marriage were like buying a stove on thirty days' trial: But don't blame that young couple; they are merely reflecting the spirit of an age, uncertain, fickle, unsure.

Marriage is serious business! A friend of mine quipped somewhat when she saw my sermon subject for today. She said, "Why, I thought marriage was a very, very happy thing. "But," she added, with a twinkle in her eyes, "I think a couple ought to talk it over a little before they go to the altar." Well, I should say so! All we need to do is to look around within this land of ours. Remember that one out of every five or six marriages is broken. Bear in mind the little children who are left to fend for themselves, and we should agree that marriage is serious business. Furthermore, if America is to lead the world in a great moral crusade, and to help bring men back again to the fundamental decencies, she must set her domestic household in order. It is an old adage—

no nation can rise higher than the character of its people.

One of the most beautiful stories ever written is the twenty fourth chapter of the book of Genesis. It is the account of the wooing of Rebecca. Wise old Abraham calls his favorite servant to him. He tells him, "I don't want my boy taking up with the riff-raff around here. I want you to get over into Mesopotamia to our kin and look for a suitable wife for my son Isaac." Friends, that old servant was one of the finest match-makers of all time! He had cunning, tact and common sense, as well as a sense of reverence. How beautiful the reply of Rebecca to the old servant's question "Wilt thou come?" "I will come," she says.

On their return Isaac goes out to meet Rebecca, realizing this is she who is to share his life with him. How beautiful the sequel, as we read it in this text from Genesis 24, "And Isaac took Rebecca to his mother Sarah's tent, and she became his wife and he loved her."

And then these words in a text from the New Testament in the nineteenth chapter of St. John's Gospel. Listen carefully for they are the words of our Lord. What had Jesus to say about marriage? "A man shall leave mother and father, and he shall be joined to his wife and they *two* shall be *one*," and he adds the words, "What God hath joined

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together, let not man put asunder." You will recognize them, many of you, as the words that are read at every marriage ceremony.

Let me make it very clear, friends, that I am not unsympathetic with those who will have tried hard and have failed when it comes to the marriage relationship. Many an hour of my ministry have I spent trying to console and be of help to such. After all, it takes *two* to make marriage a success. One person can't do it by himself alone. Remember, "They two shall be one."

Let us put down these words as our guiding maxim this morning: Marriage, from the Christian vantage point, is not an experiment in thrills, but an adventure in understanding, in mutuality of the highest kind.

Now, I would like to say two things concerning this subject of ours. First, let marriage be entered into with open eyes and with a will to succeed. Let those who approach the Christian altar say to themselves, all escape clauses are out! This is the point of no return, this is for keeps! Happy, lasting marriages don't just happen, they are made!

We, all of us, need a refresher course with regard to the meaning of marriage. Someone said to me, "well, aren't most of us older people who have been married many years?" I could only reply, "true, the young people need instruction; but often times it is the older folks who I see making the biggest fools out of themselves!"

Suppose two people came to the altar this morning, and that the minister should take out his service book. What words would he read? My friends, they are among the most beautiful words to be found in the English language. Let me quote a few of them: "For marriage is an honoragle estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church, which Holy estate Christ beautified and adorned with His presence, and with the first miracle that He wrought in Cana of Galilee. And is commended of St. Paul to be honorable among all men, and therefore is not by anyone to be entered into, unadvisedly, or lightly; but reverently, discreetly, advisedly,

soberly, and in the fear of God." And now these additional words, "Into this Holy estate these two persons present come now to be joined."

My friends, *that* is serious business! It deserves our best. It is not to be entered into carelessly, or with breath baited by liquor. And yet there are actually persons who are more painstaking in the purchase of a house or a car, yes, or even a dog, than they are in the selection of their life mate!

Here now are a few "Be's", not the kind that sting you, but the kind that impose lasting moral obligations upon you. Consider them carefully as I mention them. First, Be *sensible* when it comes to marriage. How we do need to get rid of the Hollywood mentality, and to face facts, when it comes to this Holy estate! Let the woman who comes to the marriage altar realize that this man standing by her side is hardly a Prince Charming! The fact is, he is a fallible mortal with feet of clay. The sooner she is aware of it, the better, and the less heartaches and the less regrets. The time will come, at least after the honeymoon, when he will track dirt in on her favorite rug, put his feet up on her favorite chair, and come home late for supper at night. And as for the man, let his also be realistic, and open-eyed to what he is doing. The fact is, she is hardly a Madonna! Let him see her away from the glare of the footlights, with make-up removed, and in an ordinary kitchen apron. Then let him love her just for what she is. My friends, beauty is skin deep. It is character and inner integrity of soul that count. Be sensible.

Again be *earnest*. Let those who come to the marriage altar ask themselves frankly, What spiritual capital do we have to start with, and to invest in this wonderful adventure of ours? What ideals do we share in common? What heritage is ours? What about his, what about her, personal habits? Are they clean, wholesome and above reproach? Alas, too many a person has found, on the other side of the wedding altar, when it is too late, that he had married a problem rather than a possibility. Doubts are not enough.

Next Be *big*. Be ready to forgive and

to be forgiven. Many, many a time! How much unhappiness could be avoided if only husband and wife were magnanimous enough to say two little words every now and then, simply, "I'm sorry." John Wesley once said to Oglethorpe, when the latter was Governor of Colonial Georgia, "You had better forgive that man who did you wrong. Don't hold the grudge." To which Oglethorpe replied, "Sir, I never forgive." The rejoinder of John Wesley on that occasion is valid not only in the founding of a state, but in the making of a marriage: "Sir, then I hope you never need to be forgiven." Yes, be big.

Next Be *loyal*. Hear again the words of Jesus, "A man—or a woman—shall leave father and mother," and my friends, that takes in the *in-laws* also! — "and be joined to his wife, and they two shall be one." The teaching of Jesus can be stern and uncompromising. And how we *do* need sturdy, Christian teaching in these days! And as for infidelity within the marriage relationship, my friend, never be guilty of it. In marriage, as elsewhere, the way of the transgressor is hard. Hard as nails in fact. Disloyalty within the marriage relationship sears the conscience, and soils the character. I love those words, don't you, of Shakespeare, where he says,

"Love is not love which alters when
it alteration finds,

Oh no, it is an ever fixed mark that
looks on tempests

And is never shaken."

A man said something the other day which I think is worth repeating. Namely, that the greatest foe of happiness in marriage is not so much disloyalty as slouchiness. It is letting a marriage go to seed in terms of "vegetativeness." My friend, take that little plant you set out this morning, beside your house. That little plant lifts up its eyes every morning for the fresh dew from heaven to nurture it; it reaches its tendrils out towards the radiance of the sun and drinks it in. And when the kindness of rain falls, it is grateful for it. The fact is, the whole creation ministers to the well being of that little plant, that it may come to fruition. It is a parable of

what our duty is within the marriage relationship. Just think of the little gentilities, the civilities, the kindnesses, the inner spiritual romance that can make marriage a thing of beauty that will be a joy forever! How many hungry hearts there are just waiting for that touch! Don't let your marriage relationship "vegetate!"

I am reminded of a story I told my friends of the Ohio Society the other day. It seems the Ladies' Aid Group sent out a notice with regard to a rummage sale. The card read as follows: "We are going to have a rummage sale. We are asking you to bring anything you do not need much around the house, but which is too good to throw away. Bring your husbands!"

And now for this second thing. Many of you wonder why I have not mentioned it already. Perhaps I have hinted at it. A happy marriage, like a happy home, must have the love of God and the grace of the Lord Jesus Christ at the heart and center of it. *Minus* that it cannot last. *With* that nothing can assail it. *Actually* what God has joined together, man never can put asunder. No, not if God brought a man and woman together. You see, that is where we need to make sure. What God has joined together has eternal foundations. As Shakespeare said, "Love's not time's fool."

Horace Bushnell used to say, "A home without God is like a house without a roof." Think of that!

I was riding along in some heavy traffic the other day when I noticed the the folks in the car just in front of me. The parents looked so happy sitting there in the front seat. And the little children's faces, as they beamed out through the back of the car at us, were like sunflowers in full bloom. Then I read the secret of that happy home. It was on a placard right above the car license: "*Read your Bible.*" How true it is that Bible reading homes, like praying homes, stay together! May I say incidentally to the men who are here this morning: God pity any man who holds his religion in his wife's name! Remember — "*They two!*"

Recently I heard something said by an older man to a younger, that was

very beautiful. I cannot remember the words precisely, but I will give you the gist of it as best I can. Said he, "Young man, if you want to know the road to true happiness, I can point you to it. First of all, keep your mind and your body and your soul clean and unspotted from the world. Then, when your time comes, go and find your Rebecca, lead her to a Christian altar, and there be united in the name of Christ. Then see to it that Christ is the head of your house, the unseen guest at every meal, the silent listener to every conversation. Never forget it, son.

"But there is more to it than that. Every marriage that is to be happy and lasting must have an altar beyond its own immediate altar. It must have a place of trysting in a Church that bears the name of Christ. See to it that your home has a working relationship to some Christian church, where the soul can be cleansed, where vows may be renewed, and where children, if heaven is kind enough to send them, may be consecrated.

But son, there is even more than that. There are the middle years when you see the children grow up, and they grow up so fast, too fast sometimes, we think. I remember my own mother, after the last of her eight children had left the home. She would sit at a window and watch the little children go by to school, and shed tears. She was homesick for her family. Yes, there comes age and with it precious memories, and most of all a window opening up on heaven. My joy, happiness lies in that direction. Take that road and you will find it."

A fine man of our own church here said something, also, that I do not want to forget. It was at the passing of his faithful wife after forty years of happy marriage. Said he, wiping a tear from his eye, and yet with a Christian smile on his face, "If I had to do it all over again, I would want it to be just the same. I would want her right by my side." And then he added, "What is more, parson, I look forward to spending an eternity with her, in the love of God."

Remember the words of the Old Testament: "And Isaac took Rebecca and lead her to his mother Sarah's tent,

and she became his wife, and he loved her." And these words from the New Testament, even more precious for if you will follow them, you will never go wrong: "What God hath joined together, let not man put asunder!"

JESUS ANSWERS

A MOTHER'S

PRAYER

JOHN H. JOHANSEN

*Text: Matt. 15:25b - "Lord, help me."
Scripture Lesson: Matthew 15:21-28*

NEARLY all of the stories to be found on the pages of the gospels about Jesus' dealing with men are easy to understand. There is no difficulty. They are simple, straightforward, direct, and contain nothing of doubtful interpretation. But the story of the Syro-Phoenician woman is not so easy. We find things in it which make us wonder. What did Jesus mean by saying that He was sent only to the lost sheep of the house of Israel? And why did He address this poor, pleading mother with words so seemingly harsh that it is with a feeling of pain that we read them after nineteen hundred years? We must give this story our very careful attention if it is to be understood.

Jesus, we read, "went away from there and withdrew to the district of Tyre and Sidon" (Matt. 15:21). It was Jesus' only trip abroad, and it was such a little trip. For Tyre and Sidon are only a few miles above the frontiers of Galilee on the seacoast. Still, this was the farthest that Jesus ever went from home. How small was the area within which the whole short life of Jesus was spent! Yet what could miles have added to the breadth of His life? What needed He of more territory? How could He have lived a larger life by covering more ground? He lived all the life there was. The world in which He lived was as

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broad as the universe. It was bounded only by infinity.

We are reminded that one cannot measure the breadth of a man's life today by his mileage, or by looking at the speedometer to see how far he has driven his car. Acreage does not tell the story. One's life is as broad as he is and no broader. Some people spend their time traveling around the world, and remain provincial to the core. Other people live in a restricted space, like the Brontë sisters, yet, in the words of Madame Guyon,

"These prison walls cannot control
The flight, the freedom of the soul."

Why did Jesus withdraw from thence? Well, He had been in Jerusalem, in debate with scribes and Pharisees. They had been talking about tradition; about the letter of the law. They had been asking Jesus why His disciples did not wash their hands in the manner prescribed, before they ate bread. Jesus wanted to get away from all that. He was tired of all the talk about ecclesiastical conformity and orthodoxy, with a formality which was far removed from His own religion of the spirit. And so He went away as far as Tyre and Sidon. He did not go into Phoenicia to evangelize it, He went to be alone.

"And he entered a house, and would not have any one know it; yet He could not be hid" (Mark 7:24b). No sooner had Jesus arrived in this country than someone recognized Him and hailed Him. His purpose was again frustrated. Seclusion seemed utterly impossible even in pagan territory. "*He could not be hid!*" There was something about Him that defied concealment. He could not be hidden in any house or home in Tyre or Sidon, nor can He today. He cannot be shut up within the four walls of any church or cathedral. Jesus could not be hidden in the crowd, nor lost in the multitude in those days. He stands head and shoulders above the multitude today. He towers above all martyrs, reformers, educators, scholars, and philosophers. He could not be hidden in the obscurity of the manger of Bethlehem. He cannot be hidden in history. History is *HIS STORY*. He could not be

hidden in the grave. He could not be hidden in the hills of Phoenicia, nor in any land in any century.

And why could He not be hidden? Because we need Him. A mother with a dying child was knocking at the door of that house in Phoenicia, crying, "Lord, help me!" We are weary and He promises rest. We are sorrowful and He promises consolation. We are weak and sinful and He promises forgiveness and strength. Christ will not hide Himself from you. May you not hide from Him.

"And behold, a Canaanite woman from that region came out and cried, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.' But He did not answer her a word." He ignored her completely. He showed no signs of recognition. He acted as if He had not heard her at all and sought seclusion in a house. It is all so unlike His usual conduct. He did not have to be asked to feed the five thousand, to raise the son of the widow of Nain, nor to heal the impotent man at the pool. The leper said, "If thou wilt thou canst make me clean." Instantly Jesus said, "I will, be thou clean." But strange as it may seem, He utterly ignored the pitiful plea of this broken-hearted mother. "He answered her not a word."

"And His disciples came and begged Him, saying, 'Send her away for she is crying after us.' He answered, 'I was sent only to the lost sheep of the house of Israel.'" Her clamor and persistency, as she stood in the doorway of the house where Jesus had gone, sent the disciples to Jesus with the plea that He send her away, perhaps reminding Him that the only way to get her silenced was to grant her request. She was as persistent as the friend who came to a neighbor at midnight requesting bread, of which Jesus told His disciples, and as much in earnest as the importunate widow before the unjust judge. "I am not sent but to the lost sheep of the house of Israel," was all that Jesus had to say to their appeal. He dismisses it with the statement of His apparent lack of authority to grant their request for the woman.

Brushing past the disciples the eager

other now came and threw herself at the very feet of Jesus and worshiped him and cried, "Lord, help me." Perhaps she had heard His word to the disciples that He had been sent only to the lost sheep of the house of Israel. That would have seemed enough to quench the hope of the most optimistic, but the pitiful wail of her sick child rang in her ears. She would not be denied. "And He answered, 'It is not fair to take the children's bread and throw it to the dogs'." At first He had been silent, then He had said His mission was not beyond the bounds of Israel, now seemingly, harshly tells her that the bread He has to give is not for heathen dogs, but only for the children of God, and that she is not one. It looked like a positive refusal with insult. All her hopes seemed dashed to the ground. Why was He silent, why did He say He was sent to the lost sheep of the house of Israel, and why did He tell her that it was not meet to give the children's bread to the dogs? Many explanations have been offered.

Some have pointed out that by these words Jesus betrayed the weaknesses and prejudices of other men. Others have used them to indicate that after all Jesus was but a mere Jewish teacher, interested only in the Jews, and not all mankind. Nothing could be farther from the truth. Take the record which says, "He answered her not a word." That was not from lack of sympathy but from excess of it. There are times when we are speechless. Human need seems to be so far beyond anything that we can say. Instinctive reverence before acute suffering demands silence. Words seem an impertinence. So Jesus looked down on this woman, with her sad, pitiful plea for her daughter, with a heart so full of compassion that His lips did not move. There is something unspeakably eloquent in this silence of Jesus. It tells how deeply He was moved.

Another reason for the attitude of Jesus was for the education of the disciples themselves, who shared in the exclusiveness and prejudices against other peoples and races. They were to be the Apostles to the world. He wished their eventual mission not to be imposed

by authoritative decree, but to the spontaneous outgrowth of inner experience and prompting of heart, and conviction of mind. It is likely that the heart of Christ was filled with compassion for this woman from the moment she came to Him. He wishes to help her, and, at the same time, He is anxious to awaken response in the hearts of the disciples themselves by letting them see for themselves her desperate need, her great faith and her eagerness, and her love for her little child, and what would be the consequences if the logic of Jewish exclusiveness were followed and her pleas ignored, because she was but a heathen dog.

We can see a smile playing about the lips of Jesus, and a twinkle in His eye, as He turns to those Twelve men about Him and explains, "I am not sent but unto the lost sheep of the house of Israel." He was throwing the Jewish argument back into their teeth. "If religion is as narrow and confined as those leaders with whom I was speaking have made it out to be, then I'd rather allow this woman to remain in her distress and go on about my business of ministering only to my own people."

Still another reason for His conduct was the perfecting of the woman's faith, just as He perfected the faith of the woman who crept up to Him in the throng on another occasion and touched the hem of His garment. He knew what was in man. He recognized this woman's earnestness, her affection, her persistency, her faith. Doubtless had her faith been less strong and her motherly love less great, and her humility less deep, and her love less self-forgetful, He would have dealt more tenderly with her, so as not to break the bruised reed. Yet those qualities being already well developed, He braced her character with the cold, yet wholesome wind of discouragement.

And the crowning quality of this woman's faith was its spiritual insight. In His reply to the woman Jesus did not use the word for the fierce, unattractive street dogs, but the endearing term for the pet dogs of the home, the diminutive meaning, "doggies." And seizing upon this word, the woman, with a ready wit, replied, "I am but a Canaanite dog, but

Lord, even the little doggies eat of the crumbs which fall from the Master's table." "Meals for the Master man, scraps for the puppies, have you none for my little daughter? Call me dog if you will, but even the dogs have a place in their Master's household."

Jesus no longer kept her waiting. "O woman, great is your faith! Be it done for you as you desire." I contrast this touching argument with the way Jesus met the keenest intellects in Jerusalem. When they argued with Him, just before He had left Judea to go into Tyre and Sidon, with how sharp a weapon He rent their snares, and turned their arguments to their confusion. And here we find Him inviting, leading on, preparing the way in an argument which He wanted to lose in order that He might do what this woman wanted Him to do. The poor broken-hearted woman whose name has perished is the only one of whom we read on the pages of the gospel who ever won an argument with Jesus: "Such a victory as a loving father allows to his eager child when he raises gentle obstacles and even assumes a transparent mask of harshness, but never passes the limit of the trust and love which he is probing."

Her faith was tested and strengthened and rewarded. Such faith always prevails. "And her daughter was made whole that very hour." God is no respecter of persons. "So then they which be of faith are blessed with faithful Abraham. For ye are all children of God through faith in Jesus Christ."

"O woman, great is thy faith." It was faith that first brought her to Jesus. Her faith was tried like that of Abraham and that of Mary and Martha of Bethany. An enduring faith honors Christ and is rewarded. This woman steadfastly believed in the love and power of Christ. When Christ remained silent, she cried the more. When He discouraged her by His answers, she still remained at His feet, pleading and praying for her child until He granted her request. "This is the victory that overcometh the world, even your faith."

There is more power in the open hand than in the clenched fist. ---H. N. Casson

MY RELIGION

PATCHWORK, PLAYTHING, OR POWER

W. A. KUNTZLEMAN

A NEW YORK church had a very attractive recreational program. It drew young people from other churches through its swimming pool, bowling alleys, and other athletic opportunities. When one lad's pastor learned of his going to this church of another denomination, he put pressure on the boy to return to his own church.

Reluctantly he came back to his own church after explaining to his friends and youthful director why he could not see them again. He concluded his explanation with a question spoken in sadness and anguish, "Ain't religion hell?"

It is tragedy indeed when religion takes the light out of life, when it darkens our sky, when it takes away our joys, when it seems like *hell* instead of *heaven*. This it does, when it is used in the wrong way as some do.

PATCHWORK - Patches are necessary and serve a useful purpose. Suits, dresses, and other articles have their useful existence prolonged by a little patchwork here and there, but you always notice the patch. The patch is usually used to cover a weak, or old, or damaged spot.

In the Book of Acts are recorded several incidents where religion was simply a patchwork to cover a weakness that existed in the lives of persons. Peter and John were sent to Samaria to help in the good work being done there by Philip. (Acts 8:14-24). There was a certain man there by the name of Simon who used sorcery and witchcraft to impress the people with his importance and power. When Simon saw how Peter and John possessed the power of God in the laying on of hands, he said to himself, "What I could do with that power." So he offered money to Peter and John if they would sell him the gift

St. John's Ev. Lutheran Church
Bath, Pennsylvania

ey were demonstrating. The answer as not delayed in coming, "Your mon- perish with Thee, because you thought u could buy the gift of God with money -- you have no part in this mat- -- for your heart is not right with d." To Simon, religion was something cover a bit of weakness in his own e -- his weakness, "his heart was t right with God."

Then in the fifth Chapter of Acts the early believers had all things common, many of them sold their possessions and brought the money to the feet of the Apostles to aid in the relief of the poor and destitute. A certain couple, Ananias and Sapphira, bought their money, too, but they made a slight mistake. They kept back part of the price. There was nothing wrong in keeping part of it for themselves, but they came boldly with lies on their lips. They told them it was all of it when it wasn't. Their hearts were not right with God. Religion was only a patchwork and they both were carried out -- dead. When our religion is used to cover up weakness of not being right with God, it clearly is a patch and a very poor one at that.

To some it is a:

PLAYTHING - In the Old Testament times when the children of God were subject to the Philistines, they cried out for deliverance. A certain man named Manoah was visited by an angel who promised a son to him and his wife. He promised a son who would be a deliverer from this people from the hand of the Philistines. And so it was that a son was born who was named Samson. He was born of very religious parents. He was raised according to the most rigid standards advised by God. God in turn blessed him with unbounded and almost limitless physical strength. But as you read of the way he spent his life, you easily get the impression that his religion was just one big round of play. He caught 300 foxes and used them to set fire to the green fields of the Philistines, burning up the shocks, the standing grain, and also the vineyard and olives. One night while the enemy was in wait for him, he went on a Hal-ween prank. He simply carried away

the gates of the city, gates and all and deposited them on a hill outside the city.

Again and again he mocked his wife with stories of where his strength came from always enjoying the discomfiture he brought to her and her friends. Finally his play acting over-reached itself and he did confide in her with the inevitable "clipping" not only of his hair, but also being "clipped" of his strength. So his life was one big round of fun and pleasure till you begin to ask, "Where was there anything constructive that he did? Did anything good come of his play acting? You really can't find much or helpful in this promised deliverer."

Surely, there is nothing wrong in playthings and in pleasures in themselves. They have a part and an important part to play in life, but if religion is only a plaything, it loses life and worth to the world.

When Columbus came to the West Indies, he watched the natives bounce a crude ball made of a queer substance from trees. Rubber was a plaything. As a plaything it has made a contribution to the world, but as a commodity, it has changed the world in economic and social ways.

One time people had a partying time with laughing gas. The people inhaled the gas and became mildly intoxicated. It was a plaything and as such played a small part but really counted when men learned to use it as an anesthetic and today people by the thousands in hospitals of the world thank God for its powers to give sleep. As long as religion is considered a plaything, it is lifeless and useless.

In writing to the Thessalonians, Paul has something else to say about religion. To others it might be Patchwork or Plaything, but as for him, it is the only thing that God intended it to be. It is --

POWER - "For our Gospel came to you not only in work, but also in power." That's the way it ought to come, that's the only way it ought to come. This was not merely a word, not only a declaration, but a demonstration.

When Columbus returned to Spain he had to prove that he reached another world. His crowning evidence was the

new kind of people he brought back. The American Indian was his evidence. The crowning evidence of Christianity is not in words nor in declarations, but in demonstrations of life -- in new people -- people who are empowered to live simply, helpfully, reverently, forgivingly, believably.

How does religion become a power? Men like Paul, Peter, St. Francis, and Luther could all point to some definite religious experience, but most of God's heroic saints can point only to a gradual growth -- a gradual molding and shaping of ideals and hopes and attitudes.

You don't get this power from a few sermons, speeches, or Bible courses. You don't get it by good works, devotions, or church certificates.

You don't make cakes and then tack the flour and sweetening on the outside of the icing -- you mix them in the batter.

You don't build a brick wall by placing row upon row of bricks nicely on top of each other and then hanging the required mortar or frame in the corner....you place the mortar between the bricks as the wall grows.

You don't make a scientist by discouraging a boy from going to school for 12 years and then suddenly take him to the principal and say, "Mister, I want Bill to be a powerful scientist".

You don't produce physicians and surgeons that way.

You don't create churchmen that way.

You don't make Christians that way.

"Bring them up in the fear and love of the Lord". There is the formula set forth by the Master teacher, "Bring them up" is a process, a growing, a living, a developing of beliefs, of practices, attitudes of being.

Do we want empowered Christians? Christians to whom religion is a power to motivate their lives? Teaching, reading, prayer, study, worship, all of these must be made as a vital part of life, as eating and sleeping and breathing.

Where religion isn't power, perhaps it is because we hoped to tack it on at an opportune moment, at confirmation, or right before marriage, or before our first great crisis in life.

Our Gospel came to you not only in work, but also in power. Brethren,

the Power of God is available to all. We only need to make the contact, like the little boy going into the dark room. He flicks a switch. Instantly the room is bright. He didn't create the light. He didn't make it. Miles away vast dynamos turning do the creating. The Power is there in the wire waiting for the connection and when we do, we'll find religion is not hell, but heaven indeed! Amen.

THE MYSTERY OF MERCY

CLAUDE RICHMOND

Text: Matt. 5:7; Titus 3:1-7

PERHAPS we should not call mysterious anything which is as fundamental in God's nature, as essential to man's salvation, and as material in the church's theology. Yet we must avoid any approach to the presumption of one who would sin, believing God would, or must, forgive "because that is his business." Also it is a mystery how a holy God who must be perfectly just and uphold his own laws, can show mercy. And again, the beatitude, "Blessed are the merciful for they shall obtain mercy," seems to suggest a business transaction -- so much mercy received for so much given -- and we know God does not bargain, or compromise. And the greatest mystery for each of us is *how* God has shown mercy to us. Not Commercial or Judicial

We must begin, then, by clearing up two misconceptions. We do not, *cannot*, receive mercy by deserving it. If we could earn or buy forgiveness, it would not be mercy, but debt. If we could just say we are sorry and the Judge would pardon us, it would be a miscarriage of justice. And we dare not preach free grace to the extent of making it appear cheap. Paul wrote "He saved us, not because of deeds done by us in righteousness, but by virtue of his own mercy." Here he rejects the fundamental error of Pharisaism, which Paul had once followed with complete devotion. He had learned "It is your Father's

Veterans Home, California

good pleasure to give you the kingdom." He couldn't buy citizenship at any price. It is given to those who will live in complete trust, faith in Him, and none at all in themselves.

Yet we are told to pray "forgive us our debts as we forgive our debtors." This again sounds like a bargain, and Jesus condemned, in story, the servant who was forgiven a large debt and then refused to forgive another a much smaller debt. But let us reverse that. Could we forgive one a debt of a dollar and demand of God that he forgive me a million dollars because I had forgiven one? And there is an even greater disparity than one to a million between any debt we could forgive and what God forgives when he shows me mercy.

Mercy must be voluntary, optional, in response to no claim whatever or it is not mercy. Yet the basic attribute of God is justice, without which he denies his own nature. As Dr. Sockman put it, "Mercy and forgiveness are jewels of the spirit which have value only in the setting of justice." God is free to show mercy as he pleases, with no limit except his own nature. And there can be mercy which is not just. To be merciful and keep an unqualified physician on the staff of a hospital would not be just to the patients. "The quality of mercy is not strained" or constrained by any obligation or bargain. But the quality of justice is exacting, compulsory, and must act in restricted and narrow channels. A loving God could not forgive without a fit sacrifice being made even though he had to give his own Son. **Royal**

Mercy, then, is not received from God as by a commercial deal, nor as the gift of a lenient judge. It is granted by the King of kings as he pleases, yet in full accord with his justice. Paul defends his position by quoting the words to Moses, "I will have mercy on whom I have mercy;" (Rom. 9:15, quoting Ex. 33:19). These are the words of the King who made the laws to the leader through whom they were given to the people. Their breaking could be forgiven only by the King who made them.

Our generation seems to feel it has eliminated the fear of God, has forgotten the wrath of God, and can break his

laws with impunity. We are like impudent children who disobey counting on mercy from doting parents. We would bargain, or worse, count on mercy without regard to justice. Our King does not sell pardons, nor is he so "soft" he can be "twisted around the fingers" of his children. We will be disastrously disappointed unless we discard all faith in self, or in our tears and prayers in themselves, and all hope in our own merit or in the merit of any others for us. We must truly pray for mercy only because of, and through God's own loving kindness. We dare not pray as did the Pharisee, but only with the publican, "God be merciful to me a sinner."

Remembering "Our God is a consuming fire," how infinitely blessed are those who receive mercy. Then, copying their Master, they can be merciful to others. And perhaps our judgment comes more as we disqualify ourselves for mercy than in a last final, dramatic, judicial act. We may put ourselves outside the reach of even Divine mercy. As the old illustration goes, the same heat that melts the wax hardens the clay. Perhaps we are too technical in distinguishing between *justification* and *sanctification* and other steps in Christian life, when it is all gathered in one all-inclusive fact of *communion, participation, in Christ*. The only righteousness seen as valid by God is that which he confers in Christ, as a royal grant. In the full process of judgment proclaimed in the final dramatic scene, we find acquittal only by being reconciled to God — not in reconciling him to us as we are or promise to be. As a Pharisee, Paul had struggled, hoped, worked, even persecuted; as a man in Christ he possessed mercy and life eternal, through the royal gift.

The Price?

We know that the gift of God is priceless. It is free to us, but costly to God. We may sing "Jesus paid it all," but must remember mercy is not cheap to us. We must give nothing less than ourselves, we must lose our complete life to gain eternal life. We surrender the rational man and decide we cannot reason and plan our own salvation, we cannot be "self-made" Christians. We

give up our moral man, knowing there is no righteousness in ourselves, and accept Christ's standards. And we must even give up the religious man, knowing that forms and rituals, sacrifices and offerings can never bring mercy. We can but surrender ourselves—

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come.

Life is for those who lose their Pharisaic life as well as their sinful life in the depths of God's love, to be born anew. We cast out self completely, trusting only redeeming grace as offered in the infinite promises of God. Truly blessed are those filled with the mercy of God.

ILLUSTRATIONS

HIDING OUR TALENT

Text: Gen. 28:22 ...I will surely give a tenth unto thee.

Spurgeon once related the following incident. A man had become convinced through hearing an address by a missionary, that it was his *duty* to give the 10th of his increase to the Lord. So he divided his fields into ten parts and planted corn, potatoes, etc., in one tenth for the Lord, but he took no care of it further on. When people passed by they usually expressed surprise that nine-tenths of the field was in perfect condition and one-tenth entirely neglected. Then the owner was wont to explain: "That is the Lord's part." So, said Spurgeon, many do! Their own affairs are attended to with scrupulous care, their whole being is forced into action therein, but in their work for the Lord they are lukewarm and do as this man did with his field.

THE POWER OF THE SPIRIT

Text: 1 Thess. 5:17; Jas. 5:16; 1 Pet. 4:7

Some years back a great bronze bell was being conveyed up one of the Burmese rivers on a lighter. The lighter was upset, and the bronze bell sank to the bottom of the river. The crew did their best to raise it, and failed. At last there

came a Buddhist priest, and watched until they were exhausted, and said, "It is no good; we shall have to leave it." He then came near and said: "If I raise it, may I have it for our Temple?" They replied, "Yes, we shall have to leave it; if you can get it, you can have it." So he sent men down who dived to the bottom of the river, and each man as he went down took with him a single bamboo and fastened it, until, when the bamboos became a great thick mass, they lifted the bell, and so it came to the surface. I believe that each and every act in our daily lives is a bamboo stick, and the Holy Spirit adds a *touch of strength to each wholesome effort on our part, and adds the impetus necessary for the next act*, until at last the soul that has been in danger of floundering aground hopelessly finds itself lifted into His realm.—*Exch.*

GIVING

Text: Matt. 6:33; 2 Cor. 9:7; Mal. 3:10; 1:8.

At the close of a worship service, a little girl presented a bouquet of flowers to the minister, the first the spring had brought forth. He asked, "Why do you give me these lovely flowers?" The answer came unhesitatingly, "Because I love you!" "Do you bring the Lord Jesus such gifts of your love at times?" he inquired. "Oh," said the little one, "I give myself to Him!"

That surely is the highest kind of giving and without it, all other giving is in vain. So to give means love, without which every sacrifice is profitless, according to 1 Cor. 13:3.

MY CONSCIENCE

Text: Romans 9:1

'Goodbye,' I said to my conscience
'Goodbye,' for aye and aye,
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried: 'Come back, my conscience,
And I long to see thy face.'
But conscience cried: 'I cannot;

Remorse sits in my place.'

—Paul Lawrence Dunbar

CHRIST

Text: If any of you lack wisdom, let him ask of God Jas. 1:5

On Col. Charles Pean's desk in Paris stood a head of Christ, carved in black tone—a noble face but in every line a man of sorrow and acquainted with grief. Carved beneath it were the words, "The Prisoner's Christ."

"Who was the sculptor of that wonderful face?" I asked the Colonel.

"A prisoner on Devil's Island," he told me, "one of the few who by his own choice will never leave the island."

"He must be a great soul,—is he converted?" I asked.

"He was greatly changed," the Colonel answered thoughtfully, "but at times bitter memories would return to haunt him."

"Then he would disappear for a few days. When he returned he would say, 'Don't feel too badly Colonel. God understands.'"

Surely that man understood just how much it meant to our Lord and Saviour when He would see His disciples visiting the sick, feeding the hungry, sheltering the cold, and last, but not least, taking comfort and help to the prisoner.

"In prison and ye came unto me!" In those seven words, Jesus, before the whole world identified Himself as a lasting friend, standing by the guilty, in his remorse and misery.

"Lord, remember me."

"This day shalt thou be with me in paradise."

These are words to remember when our cross of guilt overcomes us, and we feel far removed from His love. —*War Cry*

REAL or EMPTINESS

Text: Phil. 3:13; 2Cor. 9:2; Col. 3:17.

There sat at my table one day a member of the old Russian Duma. He was not a Christian, and he told me that he had prayed only once or twice in his whole life, — that he loved Russia with a marvelous zeal. The passion of his life was Russia, and its people.

How different are many Christians whom we meet, even in this great, free country; they accept both Christianity, and citizenship in this great, freedom loving land, without zeal, enthusiasm, sympathy or patriotism. —*Harry Emerson Fosdick.*

CHURCH MEMBERSHIP

Text: Acts 2:41:42

"Have you any letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh, yes," replied the young man. "I did not suppose you desired to see it." "Yes," said the sea captain, "I want to see that. As soon as you reach the city, present that to some Christian church. I am an old sailor, and I have been up and down the world; it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide." —*S. S. Chronicle.*

THE CHRISTIAN ALPHABET

Did you ever learn the Christian Alphabet, Adopted. Born again. Chosen. Dead to the world. Elected. Forgiven. Florified. Holy. Immortal. Justified. Kind. Loving. Merciful. New creature. Obedient. Patient. Quickened. Redeemed. Saved. Transformed. Unspotted. Vigilant. Workmen. Yielding to God. Zealous. —*Presby. Jr.*

MINISTERING

Text: Matt. 20:26.

In a certain city an officer of the law found a United States flag flying over a garbage cart. He tore it off and reported the driver for desecrating the flag. We are sure that no reasonable and patriotic judge would consider such an act an offense or that the driver was disloyal. Why should not the driver of a garbage cart have just as loyal a heart beating under his soiled coat as can be found anywhere else? Why should his occupation be considered disgraceful? What would be the condition of our cities if it were not for the garbage man? Every man who does faithfully his work in any legitimate business is a good citizen, and should be as highly commended as anyone else for his loyalty. Our Saviour's character never shone more clearly than when he washed the feet of the disciples, and when he said: "I came not to be ministered unto, but to minister." Any man who serves his fellowmen is to that extent following the example of the Master. —*Exchange.*

ROAD TO GLADNESS

Text: Luke 6:38

With much work and sacrifice, a little church was built in a mission field, but when a bell was needed, a woman, whose aid had been sought in vain, declared her belief that bells are a nuisance. Finally she was persuaded to contribute a modest sum, and when the bell had been purchased and rung, she was greatly pleased. "The sweetest toned bell I ever heard!" was her comment. The wise pastor smiled. He knew the music she heard in it was that of her own gift, and that if she had selfishly withheld it she would have found the tones of the bell discordant. When we put ourselves into the work, we awake to the sweetness and harmony of it all.

—Exchange.

THE WORLD IS MINE

Today upon a bus, I saw a lovely maid
with golden hair;

I envied her, she seemed so gay and---
I wished I were so fair.

Then suddenly she rose to leave, I saw
her hobble down the aisle;

She had one foot and wore a crutch, but
as she passed, a smile!

Oh, God, forgive me when I whine;
I have two feet,—the world is mine!

And then I stopped to buy some sweets.
The lad who sold them had such charm.

I talked with him,—he said to me:
"It's nice to talk with folks like you.

You see," he said, "I'm blind."

Oh, God, forgive me when I whine;
I have two eyes,—the world is mine!

Then walking down the street, I saw a
Child with eyes of blue.

He stood and watched the others play;
It seemed he knew not what to do.

I stopped a moment, then I said:

"Why don't you join the others, dear?"

He looked ahead without a word and then
I knew, he could not hear.

Oh, God, forgive me when I whine;
I have two ears,—the world is mine!

With feet to take me where I'd go,
With eyes to see the sunset's glow,

With ears to hear what I would know,

O, God, forgive me when I whine;
I'm blessed, indeed! The world is mine!

—Author Unknown.

HANDICAPS

If snowdrops frail and delicate,
Can thrust a passage-way
Through barren ledge and bedded rock
To greet the light of day;

If fairest lilies grow among
A cesspool's mud and mire,
And keep their petals virgin-pure,
As gold tried in the fire;

If honeysuckles have been seen
To climb on icicles,
And roses in December snow
Surmount these obstacles;

Then there is no environment,
That you can ever face,
With handicaps that are too large
For God's sufficient grace.

—W. M. Czarnske, "The Banner"

BOOKS

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—Robert H. Emmons

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The author of this excellent and timely volume is teacher, lecturer, grandfather, and keen observer of human nature—only a portion of his background—and since the early twenties has taught courses in Christian Family Living and Religious Education at Union Theological Seminary in Richmond, Va.

Chapters are: Yesterday and Today; Love and Marriage; Love during the Critical Pre-school Years; Love during School Days; Love and Adolescence; Love Interacts. This is no collection of smooth phrases, but much to interest young couples considering marriage, for husbands and wives, grandparents, and bachelors and careerists.

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Samuel H. Miller, Harper, 181-p. \$2.50

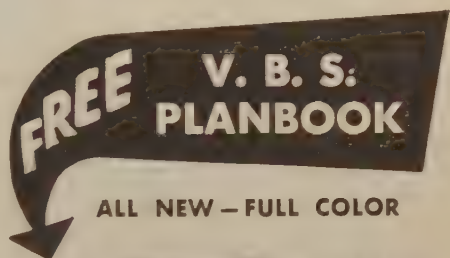
Samuel H. Miller is a "campus" preacher, pastor of Old Cambridge Baptist Church near Harvard Campus and sometime professor and lecturer at Andover-Newton Theological Seminary and Harvard Divinity School. Therefore, his most recent book is not written in "popular" style (*whatever that may mean*) but is rather good, solid meat for themind to chew upon. The minister who reads for the long-term benefit of his congregation, and not the immediate need of a sermon for *next* Sunday, whose study reading wrestles, at times, with great issues, will find this little book Dr. Miller wholesome fare.

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CLERGY CO-OPERATION

The Rev. J. H. Halloran, Catholic Priest from Ouray, Colo., set out over 11,000-foot Redmountain Pass, Friday, Febr., 24, for his parish in Silverton, Colo., according to the Asso. Press, and found the highway *blocked by an avalanche!* But there, on the other side, of the mass of snow was the Rev. Marvin Hudson, a minister of a Protestant Church, headed in the direction from which Rev. Halloran had come. They swapped cars!

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---John W. McKelvey

CHOOSE YOUR CATEGORY

(From page 117)

defeat or physical defeat. In our lack of preparation in either realm we are penalized.

The story is told about two little girls who tarried on their way to school. They were fearful of being late. One of them suggested, "Let's ask God to not make us late." The other replies, "Let's run like sixty and pray on the way." The path of least resistance was to stay and pray. The practical course was to run and hope. This is what the late Teddy Roosevelt meant when he spoke of trusting in God and keeping the powder dry."

--RICHARD BRAUNSTEIN

PAUL'S MESSAGE

(From Page 115)

should be a better workman simply because he was a Christian. He would have the Christians feel that whatever work they are doing is being done for Christ. Dr. Rolston speaking toward this point says, "What Paul means is that each Christian as he faces the task of the day should realize that the work he must do that day is part of the task that has been given to him by Christ. In this way Paul would lift all service to man to the plane of service to Christ. The farmer or carpenter should face his daily task as the way he will serve God that day. There is a kind of service which Paul says is ruled out when the Christian realizes that he must do his work as unto God."

There are those who must be constantly under the eyes of the employer if they are to work. They are interested only in the impression they make on him and not in the accomplishing of a Godgiven task. We are to serve "not with the eye-service as man pleasers" but so as to please God, our Father. Such an attitude toward

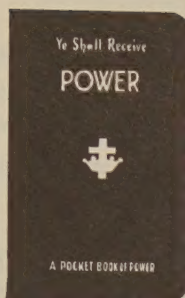
ork makes impossible all cheap and
oddy work.

Paul's word to the employers is to re-
ind them as he did the government rul-
s, that they have a master in heaven.
he employer must be Christian in his
titude toward those whom he employs.
he is that he cannot assume an irre-
ponsible attitude toward their welfare.
aul calls upon the employers to be just
and fair. Dr. Rolston develops this by
saying, "Paul does not go into detail
ere, but we can be sure that under that
hich is just and fair, he would include
ach things as the right of the working
an to decent conditions of work, rea-
nable hours of labor, a living wage,
and a fair share of the wealth created
his labors. No Christian employer
s a right to grow rich while paying
starvation wage to the men who work
r him."

Paul did not think of money as an end
itself, but as a tool to be used for
rther service. He tells the Church at
ilippi that by their sharing materially
the work he was doing, they had be-
me partners with him in proclaiming
the Christian message. To the Church
Ephesus he recommended work be-
cause the amount earned made it pos-
sible to give gifts to those who were in-
ed. To his friend, Timothy, he writes
our inability to take from this world
s material goods, and he further re-
inds him of the dangers encountered
when we make money our God, for as he
ys, "the love of money is the root of
all evil."

The Family

For our uncertain day Paul has some-
thing to say on the subject of moral
purity, which he condemned very explic-
itly. To the Corinthian Church he wrote,
Meats for the belly, and the belly for
meats, but God shall destroy both it and
them. Now the body is not for fornication,
but for the Lord; and the Lord for the
body." (I Cor. 6:13). In discussing
this verse, H.L.Goudge, in his *Commentary*
on First Corinthians, says, "Here
Paul begins to deal with the second
grounds on which fornication was de-
nounced. It was argued, and still is, that
the body is for sexual intercourse, just
as the belly is for meat. St. Paul replies
that the analogy is a false one, the belly



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is for meat and for them alone, it serves
no higher purpose, it is an organ which
belongs only to man's life here, and has
no immortality before it any more than
the meats with which it deals. Quite
otherwise is it with the body as a whole.
It is for the service of the Lord either
as an instrument of service or as an in-
strument of sacrifice.... 'The body is for
the Lord.' To serve Him is its character-
istic purpose. Impurity affects the body
as a whole, and indeed not only the body
.... to form such a union with a harlot
must render impossible the carrying out
of the true purposes of the body, and
sever the higher union with Christ. In-
dividual sins weaken the union.... but they
are without the body in the sense that
they do not fundamentally alter it, but
with fornication it is otherwise; the far-
reaching consequences of the union be-
tween man and woman must either serve
God's purpose.... or it will utterly wreck
it. Impurity does not injure the material
substance of the body, in a way different
from that in which gluttony and drunken-
ness injure it; indeed it often injures it
far less seriously. What it degrades and
injures is the personality as a whole."

In spite of the fact that many scholars
say that Paul had a very unfortunate
marriage, his attitude toward marriage

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Kitchener listened to the report of a subordinate officer regarding his reason for not carrying out a mission in South Africa, and commented, "Your reasons for not doing it are the best I ever heard. Now go and do it!"

is one in which he thinks of it on a beautiful and holy plane. He compares the marriage relationship to that between Christ and the Church. He would not have done this if he had felt there was anything degrading in Christian marriage. To Paul, marriage was a life-time affair. In his interpretation there was a finality to marriage. As we should give God first place in our work and society, Paul holds He should be given first place in all our family relationships. If we look about us we will quickly discover that in those homes where He is first there is a fibre and a moral quality about human love that can never be attained without Him.

Because he believed in the finality of marriage, Paul condemned divorce. In I Cor. 7: 10-11 he writes, "and to the married, I command, yet not I, but the Lord, let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband and let not the husband put away his wife."

Time after time, in his letters, Paul deals with the home life, particularly of the parent-children relation. Three references are those found in Eph. 6:1-4; Col. 3:20 and I Tim. 3:4. Our society and nation is reared upon the home. Whatever endangers the home, endangers all that we hold dear. In discussing the home, Dr. Rolston says, "within the community of the home, the individual is lifted from a life of isolation and set within a community of life that is based on love. Within the life of the family man's inherent selfishness is overcome and man and woman are forced to learn to live for each other and for the children God has given them....It is through the homes which they have created that Christian men and women have often rendered their largest service to Christ and His kingdom by giving to their children a place in which they could grow into Christian men and women."

After studying these tenets of the Apostle Paul, we must conclude that should the professed Christian of our day so practice and preach, we would find ourselves in the midst of many revolutionary changes taking place in our lives and in the society of which we are a part.

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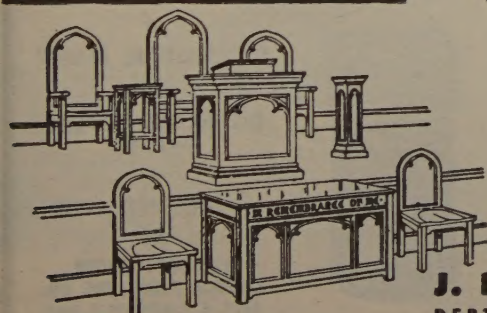
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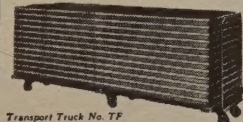
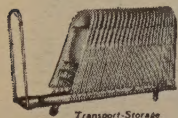


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